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Notulae syriacae

William Wright

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NOTULÆ SYRIACÆ.

BY

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CHRISTMAS,

1887.

LONDON :
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S SQUARE, CLERKENWELL ROAD.

I.

WHILST engaged this autumn in making a catalogue of the Syriac and Arabic manuscripts presented by the Society for Promoting Christian Knowledge to the University Library of Cambridge, I came across a volume (at present numbered 26), of the xiiith century, the contents of which, though mainly theological, are more than usually various and interesting. Unhappily, some wretched possessor of the manuscript was careless enough of his property to mutilate it wantonly by tearing out the first four quires, and with them has perished nearly the whole of the most curious item of the contents, a heretofore unknown recension of the "Secular Laws of the Emperors Constantine, Theodosius and Leo."

Bruns and Sachau have edited in their *Syrisch-Römisches Rechtsbuch aus dem fünften Jahrhundert* (Leipzig, 1880) no less than four redactions of these Laws, two in Syriac, one in Arabic,¹ and one in Armenian.² We are now in possession of a fragment of a third Syriac version, which must have differed very considerably from the other two.

According to the subscription, f. 2 b, these enactments were issued by the emperor Leo about the year 517 of the era of Antioch, *i.e.* about A.D. 468. The oldest

¹ This document was transcribed by me for my teacher the late Professor Rödiger. This is not stated in the note in Bruns's Preface, p. vii.

² Compare my article *Syriac Literature* in the *Encyclopædia Britannica*, vol. xxii., p. 834.

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Syriac version known to us dates, according to Bruns (*op. cit.*, pp. 318-9), from A.D. 476 or 477; the oldest manuscript (Brit. Mus. Add. 14,528) belongs to the beginning of the vith century.

The new recension of the Laws, which I shall designate by the letter C, is shorter than the London MS. (L), but longer than that at Paris (P). L has 127 sections; P, 83; C, 95. The Arabic translation (Ar.) gives 130, and the Armenian (Arm.) 149.

The arrangement of the paragraphs too is very different. C 92 is = L 121, a section which is not found in the other redactions. C 93 is = Arm. 141, likewise not found in the other redactions. C 94, 95 are = P 78, 79 = Arm. 144, 145.

The text of C is unfortunately very carelessly copied, and the scribe Constantine has not much claim upon our gratitude. He has written these words at the end, f. 2: .

§ 92 stands in C exactly as follows.

[illegible]

"95. If a man has sons, and one of his sons borrows money from another man, either for the purpose of trading or for things that are required for his use, and the man's son who incurred the debt dies, or flees to another place, can the creditor get his debt paid by his father or one of his heirs? The creditor cannot demand the debt from his father or from a brother, unless he can prove that the father or brother has taken something of the *παραθήκη* of the debt (something of the borrowed articles as a deposit). But if the man's father can show that there was in the trade or in the *οὐσία* of his son some of his own property, he shall receive it, and the lender too shall be paid out of the *οὐσία* of the borrower. But if he who borrowed, leaves no inheritance or property, he who lent to the youth shall bear the loss, for he has no way (*ἀγωγή*) of suing the man's father."

"This edict was issued in the time of the emperor Leo about the year 517 according to the number of the era of Antioch."

¹ C has a point after ~~the~~ .

² C കേരളം .

3 C مختلفہ قسم کے مقاصد کے لیے

“(Here) end the imperial canons and laws, (which were enacted by the emperors victorious) and orthodox, framers and enactors of good laws.”

II.

The same volume contains, f. 259 sqq., a series of canons of Jacob of Edessa, mostly in the form of questions and answers.

1. The questions of the priest Addai with the answers of Jacob, f. 259 *a*. These have been edited by De Lagarde in his *Reliquiæ Juris Eccl. Antiquiss.*, by Lamy in his *Dissertatio de Syrorum Fide et disciplina*, and by C. Kayser, *Die Canones Jacob's von Edessa übersetzt und erläutert*, etc.

2. Other canons of Jacob, f. 275 b: ܐܢ ܡܠܟܐ ܕܥܝܪܐ
ܡܘܬܐ ܕܡܠܟܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ .
ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ .
ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ .
ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ .

[illegible]

[illegible]

[illegible]

III.

The Missing Link between the Convent of S. Mary Deipara and the City of Taghrîth (Tekrit).

In the preface to my Catalogue of the Nitrian MSS. in the British Museum, p. iv, I wrote that the Library of the Convent of S. Mary Deipara "received contributions from every part of the vast region throughout which Syriac was spoken, but more especially from the city of Tagrit, or Tekrit, and from Tagritans who resided in

